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## TO ALL MEN AND NATIONS

IN face of deepening fear and mutual distrust throughout the world, the Society of Friends (Quakers) is moved to declare good will to all men everywhere. Friends appeal for the avoidance of words and deeds that increase suspicion and ill feeling, for renewed efforts at understanding, and for positive attempts to build a true peace. They are convinced that reconciliation is possible. They hope that this simple word translated into many tongues may itself help to create the new spirit in which the resources of the world will be diverted from warlike purposes and applied to the welfare of mankind.

London Yearly Meeting of Friends
Fifth Month, 31st, 1950

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## Justice and the Law of Love

Digest of Swarthmore Lecture

## Anticipation of World Conference

Henry T. Gillett

## Leslie D. Shaffer— Prophet of the Long Road

Editorial

# The Devotional Life . . . A Page of Personal Helps

## THE LEVELS OF PRAYER

### I. The Cry of Thanks (Concluded)

*The writer of this column is William W. Clark, professor of Philosopsy and Religion in Earlham College.*

Thank God for love, which is the life of God among the lives of men. This above all is permanent and secure in an insecure and passing world. But beware of slipping into a comparative attitude with regard to its particular expressions in our experience! Look out for the tendency to measure what we have in some sort of quantitative way against what someone else has, or against what we may imagine we "deserve." It is so easy to slip into this way of thinking and praying, that we must be on our spiritual guard. A demanding attitude is apt to arise within us, leading to a "gimmie!" prayer, followed ultimately by a spiritual pout when the bounty which has been required of God has not been delivered. The moment when the prayer of thanks becomes the prayer of demand is the moment when we have leveled off at the primary stage, and prayer has turned into vice rather than virtue. This is tragic, because the prayer of thanks potentially has so much to offer in the growth of a full life, as we already have noted. Its basic attitude toward all the goods of life as being gifts of love from the least to the most consequential and from the most transient to the most abiding is indispensable to the life of the spirit.

### II. The Cry for Help

Of course, when first we get an inkling that this is so, and catch a glimpse of the splendor of self-giving love, there is one comparison we cannot help but make. Against that background of infinite compassion and generosity the ugly daubs of selfishness which we are wont to splatter on the foreground become dismayingly obvious, and we are made acutely aware of the need for some drastic restoration in the canvas of our life. The vision of God, however dimly seen at first, produces the devastating realization that one's own best righteousness is as filthy rags, to use an old, graphic, spiritually exact phrase for the sense of sin.

One who passes from the first to the second and deeper level of prayer is incapable of comparing what he *has* with what anyone else has, and what he *is* with what anyone else is; but he is equally incapable of *not* comparing himself with the possibility of Godlike life seen in Christ. A cry like that of Isaiah is wrenched out of his heart and soul: "Woe is me, for I am undone; for I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts!" It is no longer possible to hold to the attitude of the Pharisee, who was thankful that he was *not* as other men. In the profound humility engendered by a glimpse of holy love, one becomes united with all sinners everywhere in a common need, the need for forgiveness and inner transformation. "Have mercy, have mercy on me, a sinner!"—this is the plea of deepening prayer.

Right here the grave danger of this aspect of religion must be noted, a danger responsible for the misunderstanding of the life of the spirit in some circles of psychiatry. To any counselor of troubled souls come many people burdened with a black sense of guilt which is all too often confused with the sense of sin; yet these feeling are in truth as far removed from each other as North and South. The feeling of great guilt makes me claim for myself a trespass so wicked that I can't forgive myself nor be forgiven. It is a gloomy cave where Egotism takes desperate flight from transformation, and cries, "I have been so bad that not even God can blot out my transgression!" I, in my perversity, am stronger than God in his mercy.

The whole question is raised, therefore, concerning the true function of the gap in human experience between what we are and what we wish we might be. The gap must be there, or we have settled into that complacency which is the most vicious enemy of real spirituality. On the other hand, if the gap is so great as to be impassable, we wallow hopelessly in guilt. Yet when we are honest and realistic about ourselves, when we see ourselves in the white light of God's perspective, we cannot help but realize how vast the distance actually is. Are we doomed to failure?

Never! Look, the God of our vision is not waiting there on the other side to observe if we shall attempt the impossible crossing. Wonderfully he is *here,* in loving tenderness, understanding all, forgiving all, bearing all the brunt of the stark struggle within us which has created the separating gulf. He is suffering the cross, which is the crucifixion of the selfishness in human hearts, and is bringing to wonderful birth the new man, the Christ-self which is the divine potential within us. Suddenly the cross ceases to be an external and ancient event and becomes an internal and present one, a living bridge of transformation! "Saved by grace"—how old a phrase, with how new a meaning. "Forbid it, Lord, that I should boast, save in the cross of Christ, my God"—not in my righteousness, nor yet, perversely, in my unrighteousness and guilt, but only in the cross.

The cry for help is the prayer of penitence and forgiveness. Beyond it lie deepening reaches of fellowship with God and man.


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# Editorial . . .

## Leslie D. Shaffer—Prophet of the Long Road

IN one of Channing Pollock's plays are some lovely lines about the friends of our workaday lives. These friends are gratefully accepted, but not fully known until they leave us. They work with us day by day, sit by our side, share our common food until suddenly, like visiting angels, they take flight and then we know them.

Leslie Shaffer was first of all a friend, then a Friend, and because of those qualities he served well as a representative of Friends everywhere. We knew him here as secretary of the Friends World Committee for Consultation, American Section, and of the Friends Fellowship Council. Yet, for Friends everywhere, he was first of all Leslie Shaffer, greatly loved, because he had a remarkable gift of friendliness.

We knew him for the position he held and the service he rendered, but now, more than ever before we *know* him. We know him at evening, or ought we rather to say in the morning, as we never knew him before. Friends who were near him in the last days and hours witness to the remarkable spirit that he carried.

Leslie Shaffer held one of the most difficult yet important positions among Friends. He gave his heart and his later years to the long, long task of making Friends all over the world conscious of one another and of their common responsibilities. Essentially he was helping to fashion the Society of Friends in the world, and that is a long-view task.

It is easier to get response for the emergencies and crises that come in the forms of hunger, homelessness, and conflict. These are essential to our life, and the lives of others, but there is yet another essential—the growing of a Society of Friends capable of meeting unitedly the needs that come to our door step. The work of developing a Meeting, a Yearly Meeting, a world fellowship of Friends does not easily get the attention and support of Friends which more dramatic service receives.

That is the slower yet fundamental movement that gathers strength little by little. They who work in it must have patience, courage, and faith. It is the long road and on it, for the past several years, Leslie Shaffer has traveled as a major prophet of a new Friendly order of life in the making.

## Capillary Attraction—A Principle of Progress

APPARENTLY there are two ways to make water run uphill. So it seems to one who is a layman to the field of physical science. One is by some kind of mechanical device and the other by capillary attraction. Why does kerosene flow upward through a lamp wick and sap to the leaves of a tree?

The explanation of capillary attraction is still a dark secret to the mind of this writer. He can understand *how* it proceeds, but *why* it occurs is not so clear. What he needs is an explanation of the explanation. Ah, here it is in the encyclopedia, but alas, no one is present to explain the explanation!

But, never mind! The large benevolent elm outside the editorial window demonstrates this miracle of life—movement uphill to serve a high purpose. The principle is demonstrated and gratefully accepted, though unexplained. So is the expression of divine love among men, overcoming barriers, moving against opposition, going upgrade to fulfil some higher destiny.

What is this miracle, clearly demonstrated, but never caught in a formula? In it lies the long movement upward of civilization. In it is the true current of progress. Institutions and organizations may come and go. They may pass away because they have not kept close to this inner, quiet, "capillary" call. The universe will not support our scaffolding of organization, but it will feed a tree—an organism.

This principle of vitality is true, both for persons and for the organizations within which they work. If they become self-perpetuating; if they become wedded to a status quo, whether in politics or religion; if they rest their case on unalterable documents and disciplines; if they erect scaffoldings of words to defend themselves, they lose the life-giving currents of the organism. They shall pass away. But if they yield to the inner life and move by attraction to the areas of need around them, channeling the divine love, they shall live. They have found eternal life.

## Laws for Justice and the Law of Love

IT is only occasionally that a Quaker writer undertakes a treatise on an issue, basic to our peace witness, one that is total in its comprehension and soul-deep in its insight. The Swarthmore Lecture of London Yearly Meeting for 1950, by Konrad Braun, summarized in the following pages, is a notable example of the attempt. We have not seen the total lecture. His lecture merits a studied persual by Friends.

We have not done enough recent and serious thinking about the difficulties of a consistent testimony that includes "peace" but that means much more than we have commonly put into the term "peace testimony." We have tended to fence off "peace" without regard to basic issues and their wide implications. This has made our "testimony" too simple for the facts involved.

Konrad Braun attacks from the central issue without defining a "peace testimony," at least that is true in the abbreviated form in these pages. That is well. It needs doing. There will not be complete unity among Friends in much that he is saying, but they will be glad to "be tested" by the position he presents.

One of the issues presented by him is the relative meaning of personal and state ethics, as against col-

lective ethics and practice, on the world level. To draw a line of distinction between the two is, in a measure, justified, but the positions allowed in the case of persons, and of state action against persons, are not wholly lacking in the case of nations in their relations to other nations, particularly those under tyrannical control. Let us hope that the full lecture by Konrad Braun presses this question to its full implications.

Our failure to see this has sometimes allowed us to go merrily along on some dogmatic way, or to work in a segmented area with a wholly unwarranted detachedness. We have not been sufficiently aware of the embarrassing facts that relate to our testimony. We have tried to make a statement of religious faith answer conclusively a full range of complex problems.

Better than a finished statement on the application of ideals to immediate situations is a background faith, an awareness of the presence or lack of available answers, an uneasy conscience, and a determination to make such progress as we can in making our witness effective. This will call for an attack on every angle of the human problem and will make a peace witness a total witness.

Such a position is not as comfortable as a finished dogma, but it is far more serviceable to the ends we seek. Perhaps it is time to raise the question as to whether the "peace testimony" needs fulfilment in a deeper and broader testimony.

Such a conclusion cannot be ascribed to Konrad Braun, but his words certainly point toward a new depth and comprehensiveness.

E. T. E.

# Justice and the Law of Love

## Digest of Swarthmore Lecture

*This article, consisting of direct quotations linked by short paraphrasing passages, presents some of the main arguments put forward in the 1950 Swarthmore Lecture delivered by Konrad Braun at Friends House, London, on May 26. The lecture is published by Messrs. Allen & Unwin and is available at the Friends Book Centre at 5s. cloth and 3s. 6d. paper.*

LOVE and justice belong to the highest ideals conceived by man. They are sanctified as characteristics of the Divine Being. In human life, both are spiritual forces aiming at the reform of personal and social relations. Yet, from the New Testament point of view, they are not only different in character and function, but move on totally different spiritual levels.

Love is the original source, the sustaining and redeeming element of all life. Justice deals with the imperfections of human life; it works through rules and regulations; it assesses rights and duties, claims and obligations; it weighs and distributes, rewards and punishes; it gives what is due, not more or less. Love does not demand what is due to oneself. It is freely given, not as equivalent of something received or expected, nor because of the attractiveness or lovableness of the beloved. As Jesus proclaimed and demonstrated by his life and by his crucifixion, love, not justice, is the aim and end of human existence.

Yet can we not say, looking at ourselves as we really are, that if this out-of-joint time were to be set right by the poor forces of our love alone, there would be small hope for progress and peace? Justice is more easily attainable by human beings because it stands between crude selfishness and pure unselfishness; it responds to our claims, but balances against them our duties, and it puts our rights and duties on an equal level with those of others. Thus justice helps to free man from his fears: it is a condition of freedom. Freedom again is a condition of right growth and expansion of love. It is in this sense that we can speak of justice as a pre-condition of love.

Those who believe in the law of love as an ultimate perspective would betray their faith if they turned away from justice because of its imperfections. They are obliged to take an active part in its development, to press on and to demand fuller justice in any situation. Knowing that the Kingdom of God is at hand now for those who seek it, they must try to shorten the slow upward way and to witness to the light of love in the present situation.

* * * *

How far, we must sometimes ask, do those who stand for the law of love owe obedience to government and the law in all circumstances, and especially if government and the law are directed against the principles of true justice? This was the cause of acute controversy among the Christian churches in Germany under the Nazi regime. As a personal view I tentatively suggest the following line of thought.

It is said: "We ought to obey God rather than men." Thus above all, Christians must openly profess the law of love and peace and not wait until the State interferes with their own lives. They must make their witness whenever an agitation of hatred or acts of violence are directed against others, and whether those under oppression and persecution enjoy their special sympathy or not. They must oppose evil powers in public life not in self-righteousness and antagonism, but in a spirit of conciliation and redemption. They will do their utmost to help and save those suffering from injustice.

Doing so, they cannot help being led into disobedience and probably to breaking the law of the state. This may take the form of organized resistance which, under the conditions of a police-state, must be clandestine. Frequently they will have to choose between speaking the truth and thereby causing their own and other people's ruin, or lying, in order to save innocent life—a tragic choice in which even truth may have to be sacrificed. Resistance, in fact, means to set up power against power.

Such resistance, I think, is justified if it is inspired by the spirit of love and redemption, and not carried out for the sake of power as such. That implies that it must be a non-violent resistance, as violence excludes the redemptive spirit.

The struggle for justice by non-violent resistance is admittedly only an imperfect and distant approximation to the law of love. Suffering, if accepted in a redemptive spirit, can lead to the fulfilment of this law.

* * * *

We have also to face the problem of coercive force. In a well-ordered society, the majority will regulate their conduct

according to the law without much awareness of the possibility of coercion. But in every community there are people who cannot exercise self-control, for instance, the feeble-minded and the habitual criminals, and all of us, too, are exposed to temptations of selfishness. Persuasion alone cannot protect law and order in the world as it is.

Can we reconcile such use of force with that love which turns the other cheek and commands us not to resist evil? Different answers will be given even by people who generally agree on the supremacy of the law of love. Love challenges everyone to sacrifice his own rights, even his security and life. But should the rights of others, should justice itself be sacrificed? The servants of the State whose function is the protection of justice and order cannot be expected to make this sacrifice. For love's sake, justice must be enforced, but justice is never enough. Love must, and only love can, fire sufficiently the imagination of the public and of magistrates and judges to assess rightly the share of responsibility in the law-breaker and in society. Permanent watchfulness and constructive criticism are necessary to strengthen the redeeming element in sanctions over against the principle of security and deterrence. Capital punishment, which assumes human beings to be incapable of redemption and improvement in this life, is totally inconsistent with the spirit of love.

* * * *

Even those who do not hold the pacifist position admit that war is the extreme opposite to love. But they try to demonstrate that war is, under certain circumstances, necessary and justifiable as an act of justice. I am convinced that this is not tenable.

If a nation goes to war, though it may be subjectively confident of defending its rights and its existence against injustice and aggression, there is no impartial tribunal; the functions of the party to the conflict, the judge, and the executive, are intolerably combined in one. The United Nations' Charter reserves the use of military force to the extreme case in which the Security Council has in vain endeavoured to prevent or settle a clash and considers all other ways inadequate. But military measures, even if carried out under the authority of a world organisation, could not be described as just.

First. It is more than doubtful whether the Security Council, even if it is able to reach a majority decision with the concurrent votes of its Permanent Members, can be regarded as impartial in any inter-State conflict.

Second. War, like all other international sanctions, is directed not against individual law-breakers or persons accused of the violation of the law, but against States, i. e., collective bodies including, both in their armed forces and civil population, innocent people who cannot be made responsible for aggression.

Herein lies an essential difference between international sanctions and coercion used by the State against its citizens through police and criminal procedure. Coercive force would be right for the maintenance of peace in a world federation, where the central authorities could take measures against the members of the Government or other citizens of a recalcitrant federated State as guilty or suspected individuals. Such action would not be war. *A just war*, though this concept is still upheld in the teaching of most churches, cannot exist in the legal sense of the word.

This may seem a formal argument. But in addition, experience shows that, even if war is undertaken in a noble spirit of obligation and in the belief that it is waged for justice's sake, the methods implied in warfare are bound to corrupt the best motives and purposes and to make a just peace unattainable. Moreover all weapons of war, and especially the latest means of mass-destruction, are so horrible that those who use them forgo any claim of acting for justice, in the same way as a penal court using torture could not claim to administer justice.

* * * *

In a tense international situation persuasive methods and peaceful adjustment should be tried as sincerely and consistently as possible. What if they fail, as well they may, and aggression is imminent? A tragic moral dilemma seems to arise: shall we accept violence and defend the society to which we feel bound by duty and affection, the lives and the future of those we love — or shall we reject violence and allow the aggressor to do his worst?

This looks like the choice between two equally monstrous evils, but essentially they are not equal. According to all moral standards, and seen in the light both of love and justice, the bearing of evil is diametrically opposed to the inflicting of evil. "It is better, if the will of God be so, that ye suffer for well doing than for evil doing" (I Peter iii, 17). By fighting for civilization and precious lives we may not save but destroy them, and would most probably destroy all moral and spiritual standards of our world through the use of the weapons of mass-destruction. And on the other hand, refusal to fight need not be surrender.

Nevertheless, nothing can be harder than that choice. Those who proclaim non-violence as a political technique often suggest that, if carried through with utter self-denial and self-control, it may force the hand of an aggressor. We must be prepared for the possibility of its having no such positive effect and of its leading to outward defeat.Whether successful or not, it will bring suffering, martyrdom and death to many. And we must accept the way of the Cross not only for ourselves. If we believe in non-violence as the true way of peace and love, we must make it a principle not only of individual but of national and universal conduct. It would be too easy to take the position of people who are specially called for an absolute obedience to the law of love and to be content with remaining a small and ineffective group, while the majority of our fellow men defend themselves and, in fact, us too.

Whilst respecting those who decide to fight, because they equally follow the voice of their conscience, we must endeavour to win them, or as many of them as possible, to the way of non-violence, whatever the consequences. Certainly we shall try to do so without any feeling of moral superiority. For not by proclaiming the way of love can we prove it to be right and applicable, but only by following it to the bitter end—and we know how soon we may stumble when put to the test.

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## KAGAWA ON PRAYER

Some of you may think that prayer will not be answered, but for me prayer is very real. If you pray with selfishness it will never be answered, but prayer for the sake of God and for the love of your fellow men will surely be answered. I have hundreds of actual instances of how prayers are answered. Experience after experience has revealed to me the fundamental fact that the love of God is manifested in the flesh; for in my own life I know the love of God and feel constantly the power of God. Feeling the power of God is different from mere knowing about it. Fundamentally I am conscious of the illumination of God. I do not reason about it, but I feel it. Some people call it ecstasy. It is joy in life. Sometimes I do not want to move when I have had ecstasy, because I understand the love of God. And I know He answers my prayers more than I ask.

# In Anticipation of World Conference

**By Henry T. Gillett**

*Dr. Henry T. and Lucy Bancroft Gillett, of Oxford, England, while visiting their daughter and son-in-law at Earlham College, are also helping Friends in America to prepare for the Friends World Conference to be held in Oxford in 1952.*

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IT has been a privilege for my wife and me to meet with Representatives on the World Conference Planning Committee from the Philadelphia area, and later with those from the area of Richmond, Indiana, when careful consideration was given to the themes for the Conference and the method of preparation for it.

The London World Conference Committee issued a precis of themes, not as a final document, but as a basis for further consideration by the European and American Sections of the World Committee.

The precis, headed as "The Religious Society of Friends in the Life of the World Today," divides the subject into three main headings: (1) The World Today—a Spiritual Problem; (2) The Relevance of Christianity; (3) The Life and Witness of Friends. From these main themes develop lines of thought on Relief and Service, Education, Peace and International Relations, Race and colour problems, Social Order, and the Ecumenical Movement. It emphasizes that "the foundation of the Conference must be laid in a spirit of worship and communion with God, shared by individual Friends and groups of Friends everywhere."

The European Section of the World Committee met in Conference and considered the above theses; they emphasized that all our preparation for the World Conference should grow out of the spirit of worship and times of retreat; that in our groups and individual preparation we should all have a fresh experience of the love of Christ and go forward with the fervour of the early Christians in a revolutionary spirit—not by force but by love. Our preparation must be something more than an intellectual process of restatement of Quaker outlook; it must be a deepening of spiritual life and an inner growth. The world's cry for spiritual help cannot be met by a knowledge *about* God—however convincing—but only by a knowledge *of* God.

The American Section of the World Committee accepted the themes as stated and, to my mind, added some additional useful subjects for consideration. Especially these: (a) the spiritual needs of the individual and the means whereby he can discipline his life; (b) the means of implementing the life of the local Meeting. These are primary and in this local setting consideration can be given to the following subjects: How can Christianity change and shape civilization? Has our Society anything to say about the Protestant-Catholic schism? What is the attitude of our Society to Jews and Moslems? What have we to say about dominant and dependent groups and about relations between East and West?

One of the questions asked in the Philadelphia Conference was "How can all Friends share in preparing for the Conference?" "The success of the Conference and also the spiritual health of the World Society of Friends, will largely depend on the answer to this question. There are two years now until the Conference meets in Oxford. Every group or local Meeting should begin now to prepare in mind and spirit; also every individual in every Meeting should be an active member, sharing in the group. The report of the Philadelphia Conference says, "It is the unit of the Meeting that is the backbone of the Society — it is important that the Conference should be worked from the Monthly Meeting up, and not from the top down."

Individual Meetings vary in size, and some should probably divide into smaller groups, meeting unitedly from time to time. About two years ago the Elders of one American United Meeting sent a letter to the members and attenders of the Meetings — asking whether any of them would like to join in a seminar on some aspects of the Quaker faith. They received about one hundred acceptances, so they divided into small groups which met in private houses, with a leader to each, on a week-day evening. In this way each Meeting could become a small conference at once, and make its contribution locally and centrally during the coming two years.

It has been said that if you begin now and spend two years conferring, the whole thing will be stale by 1952. Yes, that will be so if the approach is purely an intellectual one in trying to solve problems connected with peace and international problems, East and West relations, race and colour problems, and the social order. Each one of us must consider primarily how we can become a channel for the love of God to be translated into action; have we been saying too much "What shall this man do?" instead of "What wilt Thou have *me* to do?" All of these problems are important. We may say what *ought* to be, but the solution is ultimately dependent on the grace and spirit of love operating through individuals. There will be no staleness if the groups meet primarily for worship and the development of the spiritual life, for then action follows the renewing of the spirit and love of Christ in "a new and living way" under the guidance of the living God. The River of the Water of Life that flows from the throne of God will, when the dams are removed, water the Tree of Life whose leaves will be for the healing of the Nations (Revelation XXII:1, 2). In that Life the individuals and the group will reach out locally in the spread of truth, in conditions where there is tension, and possibly in local politics.

In both the Philadelphia and the Richmond Conferences it was proposed that "a study booklet on the themes for the World Conference might be prepared for the use of Adult classes in the First-day School." This might cover two periods—1950 to 1951, and 1951 to 1952. It may be invaluable, not only for the First-day Schools in America, but also for each Meeting in every country, especially if the booklet avoids anything approaching a creed or dogma. While there are many books which give useful help in the devotional and spiritual life, some Friends have hoped that we might have a more intimate knowledge of the Bible and the historical record of the Revelation of God in man and especially in Jesus. It would also help if the experience of the knowledge of God and the presence of Christ could be described in the language of today.

More definite plans for arrangements and the themes for the Conference will be made at the Planning Committee sessions, Seventh Month, 14th to 17th, at Oxford, England, this year.

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The first lines translated from the new Isaiah manuscript, discovered in February, 1948, were those of Isaiah 65:1: I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was called by my name.

## LESLIE D. SHAFFER

OCTOBER 3, 1901 — MAY 30, 1950

The news of Leslie Shaffer's death, less than three weeks after an unsuccessful operation, will come as a shock to Friends throughout the world. A period of illness in 1949 indicated that Leslie was not well, but he seemed to recover completely and with his wife, Blanche Weber Shaffer, visited his sister Alice in Guatemala during January and February of this year. Another period of ill health began, however, after their return and an operation was performed on May 10. This operation revealed a serious lymphatic infection, apparently a condition which had existed for a long time, and for which there is, as yet, no remedy. It was hoped that Leslie could live for several months but a sudden change in his condition developed on May 20 and he grew steadily weaker until his death on May 30.

Leslie was a graduate of Earlham College, 1926, and received a B.D. degree from Hartford Theological Seminary in 1931. For the next four years he was minister of the Friends Meeting in Cincinnati, Ohio. He then served as secretary of the committee which organized the Friends World Conference in 1937 at which time he met Blanche Weber, a member of the delegation of Friends from Switzerland. They were married in September, 1940.

As secretary of the American Friends Fellowship Council since 1936, and of the American Section of the Friends World Committee since 1937, Leslie was known and loved by a large number of persons. In 1945, Leslie and Blanche were AFSC representatives at the Quaker International Center in Paris for one year, and in 1947 they moved to London where Leslie became secretary of the Friends World Committee, returning in the spring of 1948 to Philadelphia where he again undertook the joint secretaryship of the Fellowship Council and the American Section of the World Committee. With the exception of the years abroad, Leslie and Blanche have lived at or near-by Pendle Hill, Wallingford, Pennsylvania.

Those who knew him intimately as a friend and who worked closely with him in his chosen field of service recognized Leslie as a person completely dedicated to Christian and Quaker principles and ideals, and for whom communion with God was a definite and wonderful experience. He cared about people and brought into his relationships with all whom he met a delightful and genuine sympathy for their particular interests and needs. Even in his illness his sense of humor and his appreciation for others were uppermost. Henry Gillett, the English Friend who has been visiting in the United States, and one of Leslie's close friends, was with Leslie just before his death. To Henry Gillett, Leslie spoke these words: "Dear friends, it has been good to love you everywhere and in every way. Now I am called to the service of the Master. I shall have a new and special task."

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## NEW FORM OF PASTORAL SERVICE

R. Furnas Trueblood, minister of West Richmond Friends Meeting, has developed a service in literature and pictures for the entire family. He has a small folding case of books for children and parents, and a stereoptican and film slides for an evening visit.

This kind of pastoral calling is not done quickly but it is intensive and it is delightful to the children and helpful to the parents. Little children in the home go eagerly into the picture books, some of which are left with them like a loan library or are sold to the parents. Pictures on a small screen are well selected to suit the experiences and various age ranges. Pictures for old people who are shut in complete the full range.

Pastors or Meetings interested can plan with their Christian Education Committee and can secure books, pictures, and stereoptican through the Friends Book and Supply House at Richmond, Indiana.

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## FIRST VIOLET

I find today another year has passed.
No, not a birthday, but a violet
Reminded me, with gladness and regret,
It was a year ago I picked the last.
It stood crisp-stemmed and fresh with morning dew
Like hundreds I have found in Mays gone by
And those I hope to find before I die,
Identical in fragrance and in hue.
Each Spring I hunt them eagerly but fear,
Not that they will not dot the wood again
Next year, but that I will not be here then
To find the first ones as they reappear.
Yet violets can be a lovely way
To mark years passing into yesterday.

DOROTHY NORTHROP

## TUNE-UP

Today I remembered my violin,
And took it out to play;
But the strings were loose and out of tune —
Its music had flown away.

So I gently took it and turned the pegs,
And listened for harmony;
As tension came, unloveliness went,
And I played a melody.

The Master one day remembered me,
And took me out to play;
But my strings had grown loose and out of tune,
And my music had flown away.

He firmly took me and pulled at my heart,
And listened for harmony;
I winced as the tension stirred and grew,
But listen — a melody!

CATHERINE CAIN

# On Christian Frontiers . . .

**Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends**

## DOLLARS TO PEANUTS

The following facts are a picture of the kind of power that the United States has by virtue of our abundance. In a world which is two-thirds malnourished, our plenty poses for us a moral question which will not let any Christian remain complacent. This is a partial list of products owned by the Government as of February 28, 1950. The figures are from a report of the Commodity Credit Corporation before the House Committee on Agriculture, March 30, 1950.

| *Product* | *Amount* | *Cost* |
|---|---|---|
| Cotton ..... | 3,646,000 bales | $ 613,353,000 |
| Wheat ..... | 144,853,000 bu. | 358,042,000 |
| Corn ..... | 167,582,000 bu. | 255,734,000 |
| Eggs, dried .... | 79,318,000 lbs. | 101,362,000 |
| Butter ..... | 92,797,000 lbs. | 57,670,000 |
| Milk, dried .... | 294,252,000 lbs. | 37,532,000 |
| Wool ..... | 35,427,000 lbs. | 27,688,000 |
| Peanuts, shell .. | 56,058,000 lbs. | 5,915,000 |
| Total of complete list..... | | $1,806,365,438 |

Compare these figures with the total gifts for the nation in the CROP program since 1947 of $8,932,000, or the entire budget of the Food and Agricultural Organization of the United Nations, which is five millions. More for peanuts here than to attempt peacefully to solve the world's hunger.

### American Privilege

By 1939, the average American had a daily food supply of 3,000 calories. This was about forty per cent higher than the average for the twenty-eight under-developed countries, which contain two-thirds of the world's population. These were precariously near the life-sustaining minimum. The American's life expectancy was sixty-two years, while theirs was between thirty and forty years. The average 1947 income per person in the United States has been estimated at more than $1,400, while in the bulk of the under-developed countries it was less, and sometimes much less, than $100. With fifteen per cent of the world's people, we have sixty per cent of its good and services.

Such inequalities cannot long continue in a universe based upon moral law. God's answer in every era of history has been, "You are your brother's keeper." Have you read a copy of *American Surpluses in a Hungry World*? It is the newly printed report of an agricultural seminar held in Washington by the Friends Committee on National Legislation and the American Friends Service Committee. Fifty Quaker farmers study with care and concern the problem posed for Christians by these figures. Order a copy for twenty-five cents from the FCNL or the Social Order Committee, 101 South 8th Street, Richmond, Indiana.

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## THE LIQUID CAPITALISTS

Under this title, a news magazine *The Reporter* presents a cleverly written report of its investigation of a portion of the bootlegging business. The tongue-in-cheek style of writing does not prevent it being alarming to a serious reader.

". . . hundreds of thousands of alert free enterprisers go on their prosperous and independent way, rejecting with equal firmness Government subsidy on the one hand and Government interference on the other.

"They are the . . . manufacturers of moonshine whiskey. They typify free enterprise at its freest; private business at its most private; and risk capital at its riskiest."

There are several columns of this material dealing with a general description, Personnel, Manufacturing Equipment, and Traffic and Transportation. They do not deal with the sale of legal, tax-paid liquor in dry areas. And the area talked about is limited to fourteen states, apparently mountainous Southern ones, though this is not specified. But with these limitations, it is stated that there are at least 306,084 persons employed in producing 434,471,475 gallons of moonshine. This is twice the production of the legal liquor industry.

Using their figures as to retail price, this means a four billion dollar industry. Coupled with the cost of the enforcement agents and the Federal prisons mentioned, the Federal Excise Revenue paid by the legal industry in 1949, $1,454,270,985, seems to be less of a benefit to our country. It is clear from the article, though not said, that *the existence of a tax-paying legal liquor industry makes bootlegging more profitable.*

There is every indication that the illegal liquor traffic is more prosperous now than under Prohibition, when enforcement was only half-hearted at the best. Thus the conclusion of the article, which expressed the usual press horror of Prohibition, seems strangely illogical.

* * * *

## ALCOHOLISM COSTS US

"Die-hard conservatives love to talk about moochers on the public pay-roll. How many speeches do they make about our 750,000 full-time public liabilities—our chronic alcoholics? Die-hard liberals get the weeps every time they are reminded of the ill health of the nation. Why don't they mention once in a while Public Health Problem Number Four—which happens to be intemperance and alcoholism?" — Taken from *Social Action* of April 15, 1950. The following figures are also given there as quoted from *Alcoholism is a Sickness,* a Public Affairs Pamphlet.

In 1940 alcoholism cost us:

| | |
|---|---|
| Wage loss ..... | $432,000,000 |
| Crime ..... | 188,000,000 |
| Accidents ..... | 89,000,000 |
| Medical care ..... | 31,000,000 |
| Jail ..... | 25,000,000 |

"The alcoholic is a challenge to Christian conscience. Few men need medical, psychological, and spiritual help as badly as he. Alcoholics Anonymous have made a great contribution in direct, personal services to alcolohics in the past few years, but every community of size needs more professional equipment and personnel. Our jails are still necessary, but they are not institutions of treatment. Clinics, hospital beds, and specialized workers are needed. These things cost money—but so do alcoholics. Our economic and social loss through inebriety is enormous. Alcoholism destroys some of our best business, labor, and political leadership . . .

"No man ever drifts beyond the love and compassion of Christ. The alcoholic is frequently disgusting, the object of fear and embarrassment. Precisely on this account he becomes a special concern of the church."—*Social Action.*

* * * *

## FOR COMMUNISTS AND CHRISTIANS TOO

"The real value of freedom of speech is not to the minority that wants to talk, but to the majority that does not want to listen." — *Free Speech in the United States* by Zechariah Chafee, Jr.

Prepared by
William Merton Scott

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Read *The National Temperance Digest.* Published monthly by the National Temperance Movement. Subscription price is $2 per year. Can be ordered from the Board of Public Morals, 101 South 8th Street, Richmond, Indiana.

## MEMORIAL SERVICE FOR ALMY CHASE GRANT

*Mildred White reports the following meeting, held in memory of a loved and pioneering Friend.*

On Sunday afternoon, May 7, 1950, a memorial service for Almy Chase Grant was held in the chapel at Friends Boys School, Ramallah, Jordan. In attendance were the members of the American Friends Mission, the Friends of the local Meeting, and numbers of other people from Ramallah, Jerusalem, and Amman who had known and loved Elihu and Almy Grant for years. Besides these, groups of high school boys and girls from the Friends Schools were present. It was impressive to see the rows of serious young faces, as the students listened to the story of the service of these two Friends who had so great an influence upon the schools they themselves now love so well. The service brought to them a deeper appreciation of all those who have planted and built with patience and vision for the youth of Palestine.

Garden flowers, the color of sunshine, brightened the austere simplicity of the chapel room. The spirit of the service was not that of sorrow, but of gratitude for the richness of friendship and the beauty of service so lovingly given to the people of Palestine by Elihu and Almy Chase Grant during the fifty years of their contacts in the country.

The service was opened with the singing of Whittier's "Immortal Love Forever Full." A. Willard Jones read from the Bible, First Corinthians 15:35 and offered a prayer of thankfulness for the life of Almy Grant and all those others who have strengthened and inspired us. Christina Jones told the story of the founding of Friends Boys School in 1901 by the Grants when they were young, and of their continued loyalty to the school through the years. Sultaneh Hallaby of Jerusalem spoke feelingly of the friendly spirit shown by these Friends toward the Arabs in Palestine, and of their loyal efforts to help them during their struggle for justice and freedom. Mildred E. White gave an appreciation of the personal and spiritual qualities of Almy Grant that had been so much respected and loved—her absolute integrity in all things, whether large or small; her gift for hospitality; her generous eagerness to throw into relief the talents and successes of others; the consistency of her Christian life.

Again and again throughout the service a note of faith in immortality was sounded, and one of confidence that seeds sown by noble men and women will grow and blossom and bear fruit long after the hands that sowed the seeds are quiet in eternal rest. The latter note was sounded again in a hymn sung by a choir of girls from Friends Girls School. The hymn, "That Cause Can Neither be Lost or Stayed," has as its last stanza the following lines:

"Be then no more by a storm dismayed;
For by it the full-grown seeds are laid;
What though the tree by its might it shatters,
What then, if thousands of seeds it scatters?"

After singing "Dear Lord and Father of Mankind," those present joined in a period of living silence, and closed the meeting in the Quaker way by clasping hands in farewell. It seemed a fitting symbol of the circle of Christian love which death cannot break.

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## CAUTION TO QUAKERS

By Hiram H. Hilty

*By consent of* The Penn Teacher, *and at the suggestion of Alta Hoyt, the following is taken from the Sunday School lesson comments for April 30, and given the above title.*

Amos established the principle that it is righteous living and a noble heart that please God rather than the fulfilling of ceremonial requirements. We Friends, of course, say that we understand that. We have dispensed with all outward forms, but have we in fact relinquished our trust in externals? Might a name itself be a stumbling block and a smokescreen? Some time ago a Friend defended the actions of a book club selection board of which she was a member on the grounds that she herself and several of her colleagues were Friends or "of Quaker background." The editor of one of our Friends' journals rightly took her to task for it. It is performance, not nomenclature, that counts. We do not burn candles, but do we expect that the name of the American Friends Service Committee with its Nobel Prize halo will expiate our individual sins of selfish omission? We do not use holy water, but do we think that attending Meeting regularly is a substitute for going the second mile in our daily dealings with others? To what extent are we worthy to lay claim to the great names of George Fox, William Penn, John Woolman and Rufus Jones? We should do well to frequently reread Jesus' chiding remark to the Pharisees in Matthew 3:9: "And think not to say within yourselves, We have Abraham to our father: for I say unto you God is able of these stones to raise up children unto Abraham."

### Double-Talk

All religious people today give lip service to the truth announced by Amos, but we still face the problem of making our lives conform to our beliefs. George Fox, you remember, was sharp in his criticism of "professors," those who said one thing and did another. Often we try to salve our consciences by saying ambiguous things because we haven't the courage to face our own unmasked weakness. Thence arises what we popularly call "double-talk." It is customary today to say that the Russians are masters of double-talk, and who can read Andrei Vishinsky's speeches without feeling that he has developed it to a fine art, if so it can be called. But do we Americans lag far behind? We explode about "economic determinism" and the "materialistic" philosophy of the Communists, but let's hold up a mirror. What makes a Hollywood movie a great success? The box office receipts do, of course. Why do our newspapers feed the public on the swill of sordid crimes, divorces, sex, and a thousand and one other things which might as well be omitted? Simply because that sells more papers and selling more papers brings more lucrative ads. Materialism is our sin. It is a fact worth pondering that when an occasional traveler slips out from under the iron curtain to visit our Western world he frequently returns to the Soviet Union to describe us to his fellows as "very materialistic." Can we honestly deny it?

### Amos Was Right

How well do our deeds conform to our words? Do we indeed believe that the Lord is pleased with justice and righteousness, or do we rather confide in vain words such as "democracy," or perhaps "Quakerism"? As followers of the Prince of Peace, do we not prepare for war? As apostles of brotherhood and equality, do we not discriminate against our chief racial minority? As "professors" of generosity and compassion, do we not "store up in barns" huge surpluses of food while millions go hungry abroad? We all agree that Amos was right. Burnt offerings and the outward forms of ritualistic worship are vain, but what about vain words?

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The twin blights of a democracy are politicians who scoff at ideals, and idealists who sneer at politics.

Paul G. Porter

# The Sunday School Lesson

Prepared by Russell E. Rees

## For July 9—Moses, Who Led His People To God

Exodus 19:16-25; 35:4-5, 21

The high, moral standards of Judaism are a part of the legacy of at least three of the world's religions, Judaism, of course, Christianity, and Mohammedanism. Moreover the influence of these moral ideals has been far wider than even this direct relationship would suggest. The whole progress of man toward ethical behavior has been profoundly affected by the Decalogue and by the derivatives of it.

The importance of the Mosaic influence can scarcely be over-emphasized. The prophetic movement in Israel, sometimes called the greatest spiritual event in history aside from the life of Christ, drew its inspiration from Moses. Jesus was also deeply affected by the Law, which was the visible evidence of the continuing influence of Moses. Matthew's statement that not one jot or tittle of the law should pass away is almost literally true. Christianity altered Judaism in many ways, but its central concern with moral values and behavior are a direct inheritance from the parent religion, and so from the thought of Moses.

The title of the lesson is an apt one, for Moses did lead Israel to God. The theologian would say that Moses' great contribution to human thought was monotheism, the idea of one God. We need not claim more than is justified, for there were other sources of the monotheistic idea. Yet looking at the development of man's thinking it seems clear that the lines run back and focus on Moses more than upon any other individual. Even if Moses learned much from the Midianites, or if he was impressed with the budding monotheism of Egypt, the fact still remains that it was in him that the idea took its sharpest form and was passed on to Israel and thus to the world.

The second contribution of Moses was his faith that God and man had business together and that it was possible for man to know what God wanted and to do it. There is a sense in which God is unknowable, a sense in which he is mysterious and hidden, but Moses discovered that to those who would venture into the mountain there is revelation and realization. The Friends should recognize this as familiar ground, for one of the clearest testimonies of Friends has been the possibility of knowing the will of God. Fox's claim that he knew God experimentally, not at second hand, but in immediate experience is re-affirmation of this faith. Whenever God is isolated and set off in unapproachable seclusion man walks in darkness. Coming down from the mountain where his faith had been confirmed by experience Moses was able to speak to Israel with a conviction which carried its own weight. Vital religion has always said, not "I think" or "I suppose" or "It is said," but as in the case of Moses, "This is the thing which the Lord has commanded."

The concluding verse states the case of religion very well. "Every one whose heart stirred him up" and who went on to act according to that stirring was commended. Two dangers face all religion—one the emotional danger, that is the danger of religion ending in feeling good; the other, the legalistic one, the tendency to think of religion as doing certain things. The welding of these two aspects securely together, one of man's pressing necessities, was greatly helped by Moses. Later on, one aspect or the other was over-emphasized, but always there has been a counter movement which brought them back into a proper balance. For the great initial recognition and statement of this unity we are indebted to Moses.

*Questions:*

1. Discuss the meaning of revelation. What dangers do you see in the misuse of the idea of revelation? What values?

2. How many men know the will of God for today? Is it arrogant to say, "This is the will of God"? Suppose good men disagree, how is an answer to be found?

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## For July 16—Ruth, A Symbol of Family Loyalty

Ruth 1:8, 14-22

Someone has said that the book of Ruth, coming as it does after the bloody books of Joshua and Judges, is like a pastoral symphony after a surfeit of martial music. Goethe called the story of Ruth "the loveliest little idyll that tradition has transmitted to us." It is interesting to find Ruth included in one of the anthologies of great love stories of all time. With all of these judgments we may well be in agreement and still insist that there is much more to it than a love story. Both the author and the people who included this in the canon of Hebrew Scripture must have seen more than this in it.

In the first place, who was this Ruth about whom the author waxes so enthusiastic? She was a foreigner. In the strict sense, as a Moabite, she was not a descendant of Abraham but of Lot, and so although a related people, not quite acceptable to the one hundred per cent Hebrews. In other words, the writer has used the same kind of situation used by Jesus in the story of the Good Samaritan.

It must be noted that the writer was not content to tell a simple story of the loyalty of a girl to her mother-in-law, but that he goes on to explain that by marrying into the important family of Boaz, Ruth became the great grandmother of David the King of Israel. Thus, says the writer, the whole idea of uncorrupted blood lines is disproved. One needs to see Ruth as a part of the literature of protest, along with such books as Jonah and Amos; as the evidence of a growing insight and awareness of moral responsibility in the nation.

Having said so much, the loveliness of the story is not to be overlooked. Ruth is a noble person, with a great capacity for friendship. She stands in sharp contrast with many modern heroines. Her commitment to her mother-in-law was not made on a provisional basis.

The tendency of our times to hold family relationships in a tentative manner appears to be one of our weaknesses. The marriage relation itself is looked upon as only a mildly binding affair. The flimsy excuses which people give for breaking it up show how shallow are its foundations. Is it any wonder that parent-child relations are strained, or that there is trouble between the in-laws of the family?

Some of our admiration should go to Naomi, too, I think. For Ruth's decision to go back to Bethlehem with her mother-in-law was also a religious decision, "thy God shall be my God." Naomi must have made her religion attractive by the way she practiced it. There are many causes of irreligion today, but we cannot escape the question as to whether the people with whom we live are as equally attracted to our religion by the way we practice it.

*Questions:*

1. What is the major value of the book of Ruth to a modern reader?

2. Can you cite modern examples of writing similar to Ruth, stories which are also vehicles of social concern?

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Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

*Living with Teeners,* by Grace Sloan Overton; Broadman Press, Nashville, Tennessee; pp. 85; price $1.25.

This is a book of readable style and size, dealing with the problems of parent-adolescent relationships. It carries a full, strong message of professional quality without the usual statistics and technical language. The author makes excellent use of many of the personal illustrations which come out of her years of counseling with youth and adults and her successful years of homemaking.

The practical approach of the book is most gratifying. The author explains the emotional reactions and needs of both youth and adults in a clear, understandable way, and offers fundamental bases on which solutions to problems can be reached. High Christian standards are a basic assumption throughout.

This book should be in every Meeting library and is an excellent investment for your personal bookshelf, even for grandma and grandpa.

Lawrence H. Peery

*Always There is God,* by Robbie Trent; Abingdon-Cokesbury, Nashville, Tennessee; $2.

This book, by its title, stimulates our thinking in regard to the Reality of God. The young child will enjoy this book for its illustrations that interpret the poems and Biblical material that is being used. The following small poem is a sample of its content:

Long ago
Is far away now
But still
Through all the days,
And all the weeks,
And all the months,
And all the years,
There is God.

This book could well be used on the Child's Reading Table in the church school on Sunday morning before the session begins.

Olaf Hanson

*Geo-Economic Regionalism and World Federation,* by Maurice Parmelee; Exposition Press; price, $2.50.

This is a serious study of the possible revision of the world into fourteen geographic and economic regions as a basis for a federation of the world. In general it is too technical for popular reading. It contains much of real merit for the serious World Government disciple, for the teacher of economics or political economy. Its most serious limitation is that too little attention is paid to political factors. This is not too serious as there is no pretention of offering a panacea. As an introductory study giving more content to generalization about World Government, Point IV Programs and World Trade, it merits careful attention.

William Merton Scott

### RELIGIOUS FILMS

A newly revised and up-to-date catalogue of the Religious Film Association is now available. It lists, with description and evaluation, most all of the best available motion picture films, slides, and filmstrips, and indicates both the rental and sale prices. The Friends Publication Board is a participating member in the Religious Film Association. Addresses of the nearest film rental libraries are listed. The price of the book is 50c.

Another new book of value to those interested in the use of the audio-visual aids in the *Audio-Visual Resource Guide for Use in Religious Education,* produced by the International Council of Religious Education. It is designed to give guidance in the choice and use of visual materials. The price is $1.50.

One more valuable book in this field is the *Motion Picture Evaluations, Part I,* produced and published by the World Council of Christian Education. Its chief value is its help in evaluating the various films which are available. The price is $1.

These are all available at the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

### CONTRIBUTORS

Dr. Konrad Braun, the Swarthmore Lecturer, was born in 1896, in Berlin, where he received all his early education. His university studies were interrupted by the First World War during which he spent a year at the front and fifteen months as a prisoner in France. Afterwards, he obtained the degree of Doctor of Law at the University of Breslau, occupied various positions in courts of law and legal administration, and was appointed Kammergerichtsrat, i.e. Judge in the Berlin Court of Appeal in 1932—a post which he held until dismissed by the Nazi Government. He came into close touch with the group of Friends in Berlin before coming, in 1938, to England, where he was later joined by his family.

Dorothy Northrop—New Paris, Ohio.

Catherine Cain—Centerville, Ind.

## LET US START EARLY AND CONTINUE MONTHLY

in contributions to the United Services Budget for 1950-51. Here are the items and figures, but we cannot people this page with the persons supported in world wide service for Friends. This is more than a budget; it is life movement of spiritual depth and world breadth. It is ours. Let us accept generously the opportunity.

| *Boards and Committees* | *Approved Budget* |
|---|---|
| Board of Missions | $ 88,750.00 |
| Christian Education Board | 15,800.00 |
| Peace Board | 8,000.00 |
| Advance Program | 4,600.00 |
| Cooperative Fund | 4,000.00 |
| Subsidy for Sunday School Publications | 3,000.00 |
| Aged Ministers and Missionaries | 1,000.00 |
| Evangelism Committee | 750.00 |
| Social Order Committee | 500.00 |
| Public Morals Committee | 450.00 |
| Ministerial Training Committee | 350.00 |
| United Budget Reserve | 2,800.00 |
| | $130,000.00 |

# Friendly Life — Far and Near

Walter Tatum, business manager of William Penn College, reports an increased enrollment in the summer school. Friends of Iowa look forward with courage as Penn takes on renewed life.

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George and Florence Selleck, recently returned from Finland, have visited Wichita Friends and Friends University. They spoke in the Meeting and in the college on a recent visit. Friends University is the Alma Mater of George Selleck.

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Jack and Ruth Catchpool of London Yearly Meeting plan to attend the Five Years Meeting sessions next October 19-25. Other English Friends with intention of attending were reported in a previous issue. Jack Catchpool has been secretary of the Youth Hostels Association since its beginning in 1929. He is now retiring from it.

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Alexander Purdy, religious leader in the Institute of International Relations at Friends University and Professor of New Testament at Hartford Seminary, was a Sunday morning speaker at University Friends Meeting, Wichita, on June 11.

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Two prominent Friends were the two speakers at Guilford College Commencement week. Dr. Harry N. Wright, president of the City College of New York, gave the commencement address and Dr. Moses Bailey, professor in Hartford Seminary, gave the baccalaureate address.

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The month of June finds one secretary of the Five Years Meeting, Harold N. Tollefson, Director of the Advance, in attendance at Nebraska and California Yearly Meetings, and William Merton Scott, secretary for the Peace Board, itinerating in New England in the interest of peace.

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William Ernest Hocking, Alford Professor-Emeritus of Philosophy in Harvard University, will lecture at Haverford College as Visiting Professor of Philosophy during the first term of the college year 1950-51. Dr. Hocking will replace Professor Douglas Steere, chairman of the Philosophy Department, who will be on sabbatical leave.

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David DeVol of Glens Falls is teaching mathematics at the University of Colorado, at Boulder, and is doing graduate work in mathematics. He is also an outstanding musician, having studied flute, and held a fellowship in the Juilliard Graduate School. He is a member of Glens Falls, New York, Meeting.

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Dr. B. F. Andrews of Chicago is a Friend and friend of Friend's colleges. He attended the commencement week at William Penn College, from which he was graduated in 1901, and then he attended the Earlham commencement. He was particularly interested in the breaking of ground for the new meetinghouse.

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Guilford College currently has ten foreign students representing eight different countries. According to a compilation by A.A.U.W. and the International Student Committee of Woman's College, this is the largest number of foreign students at any small college in North Carolina, and the largest number percentage-wise for any college in the state excepting North Carolina State.

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Clintondale, New York, Friends commend Marlin and Helen Dawson who have terminated their work at the Clintondale Friends Meeting, Clintondale, New York. They are now at the Baltimore Meeting, Marlin Dawson in the capacity of Executive Secretary of the Baltimore Yearly Meeting. The good wishes and friendship of Clintondale Friends go with them, writes Kathryn M. Webber, correspondent.

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Reuben Payne, minister of Mr. Airy, North Carolina Meeting, is printing paragraphs in the Church Bulletin, *The Friendly Messenger,* on the nature of the Five Years Meeting. This prepares the minds of Friends for the sessions, October 19-25. A recent bulletin features Samuel R. Levering, a member of that Meeting and chairman of the Peace Board of the Five Years Meeting.

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An opportunity has developed for the American Friends Service Committee to help some of the labor educational directors and other labor leaders prepare organized labor to use more fully their opportunity to create better international relations. There are about fifteen million members in organized labor today. With the aid of a Labor Advisory Committee composed of top labor union officials, a field worker plus a small research staff is now developing educational tools and technical knowledge by which to help unions to publish articles, to show good films and posters, to select speakers, and to plan study sessions for institutes, conferences, and summer schools.

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Serving others by sending discarded clothing to the AFSC has become such an entrenched habit with many Friends that unusuable clothing is never left to accumulate in an attic trunk. Spring and fall means more clothing income to the Service Committee warehouses. AFSC clothing stocks are very low and every bit of good used clothing contributed now will help add to the backlog to keep shipments at a regular rate until fall.

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James R. Furbay, manager of the Friends Book and Supply House, will attend the meeting of the Friends World Committee for Consultation at Oxford, England, during July. He will take moving pictures that will be used in America to prepare friends for the World Conference in 1952. He sailed June 19 and will return near August 1. The Friends Meeting at Dublin, Indiana, where he is serving part-time has been very generous in their support of this visit which may include Ireland, France, and Switzerland as well.

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The Westtown Farm House, a country inn and guest house located on the property of Westtown School and operated by the School, announces the appointment of Mrs. Marian Weller as Resident Manager. Mrs. Weller is a graduate of the Rochester Institute of Technology and has done graduate work at the University of Rochester. Under her guidance the Farm House will continue its long standing policy of gracious hospitality and excellent cuisine to Friends, patrons, and guests of the School.

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The first and important gathering of the Friends World Conference Planning Committee will be held at Oxford, England, July 14-17, 1950, to lay plans for the proposed Friends World Conference in 1952. Following that, on July 18-19, the members of the World Committee from all over the world will meet. Among those planning to attend from Yearly Meetings in this country are: D. Elton and Pauline Trueblood, J. Passmore and Anna Griscom Elkinton, James R. Furbay, William Eves, III, Marion Cocks, Thomas E. Drake, Richmond P. Miller, and Jay J. Newlin. Kathryn Boswell will be present, representing Jamaica Friends.

## Friendly Fellowship

Friends of Long Lake, Michigan, Meeting have accomplished long hoped for changes in the meetinghouse. Most of the labor has been donated. The main sanctuary has been enlarged and refinished. A picture window gives a view of Long Lake as one leaves the sanctuary. The window was financed as a memorial for Friends who have served in the community. An active Men's Fellowship Group has been organized. The Fellowship class gave money toward a new furnace; the O.U.R. class raised money for folding chairs; the Junior Class was responsible for the stainless steel table service for sixty; and the Intermediate and Junior classes helped through the *Christian Herald* coupon plan. On April 30, the Meeting was host to the Traverse City Quarterly Meeting, with seventy-five enjoying the first fellowship meal to be served in the new basement. Ernest Lamb of the Five Years Meeting was the guest speaker, bringing messages at both the worship service and at the business meeting. The Meeting regretted the inability of John Compton to attend.

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High Point, North Carolina, Friends hold an annual recognition service honoring the high school graduates who are Friends. This year there were nine young people graduating and in addition, there were some graduating from college. In the front row of the choir were recent graduates, now Guilford students. These young people took full charge of the meeting. Three young men spoke: James Hayes on "We Prepare Well"; Billy Hatley on "Our First Aim is to Serve"; and John Leslie Andrews on "We Work with God." Prayer was offered by Nancy Barker; Scripture was read by Delores Beck, and a solo was rendered by Jeanne Walton. Paul Albertson, Jr., Rudolph Frazier, Jr., Barry Nixon, and Colon Farlow served as ushers. Rebecca Dunn presided at the service which was held June 4. The meeting was deeply serious and the periods of silence were reverent.

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Freeport, Maine — A rally for all young Friends of Maine was held at the Maine Idyll Cabins, home of the Marstallers, April 28-30. Twenty-four young Friends and leaders registered. They brought their sheets and slept in cabins; some of the food was donated and Durham Monthly Meeting, sponsor of the rally, paid for the few remaining expenses. Oak Grove School, Colby and Bowdoin Colleges, and several Friends Meetings were represented. The leaders were Lelia E. Taylor, religious worker in West Sumner, Maine; James A. Coney, field secretary of New England Yearly Meeting; and Gerald Haynes, pastor of Durham Friends Meeting. The time was spent in consideration of basic Friends' principles and in fellowship. The conference closed with attendance and participation in Durham Friends Meeting on Sunday morning, and a covered-dish dinner with the members.

* * * *

New Salem Meeting of Western Yearly Meeting observed National Family Week, May 7-14. On Sunday, May 7, the pastor, Clyde O. Watson, gave a message on the theme, "The Christian Way—as in Our Home." During the prayer meeting hour, Lenna Watson led in the discussion, "Home is a Sanctuary." On Mother's Day, the children gave a program at the close of Sunday School. This was followed with a message, "The Best Known Mother," during the worship period. The week was closed with "Family Night" when Norman Young, pastor of the Union Street church of Kokomo, was guest speaker. A social hour followed and refreshments were served. It is to be hoped that a deeper appreciation of the Christian home has been generated in these meetings.

* * * *

Muncie, Indiana — Winchester Quarterly Meeting was held on May 20 at Friends Memorial Church. Some visitors were present for the meeting on Ministry and Counsel. Robert Morris led devotions in the meeting at large, and Ernest Boyer led congregational singing, as well as giving a special number. Ernest Lamb, visiting Meetings in the interest of the Five Years Meeting, was the speaker, using the text, "What Doest Thou Here?" He said in this day when the need is so great Friends must carry the message that God speaks to them. The business of the meeting was cared for, including the taking of a missionary offering.

* * * *

Palmer Lake, Colorado—Penn Quarterly Meeting was held May 13 at the little log church, with a good attendance and most helpful meeting. Lloyd Hinshaw preached from Ephesians, speaking of the importance of wisdom, reverence, vision, evangelism, and power. He also stressed prayer and unity of action in the church. Reports indicated an advancement in Christian service in peace, missions and migrant work, and in Sunday School work. The Denver parsonage has been completed and is now occupied. A pastor's study for Evalena Macy and a library are completed and paid for. Ladies of Penn Meeting have rented a cabin for the Boulder School of Missions and anticipate an enjoyable week together. Lyman Platt, Clio Brown and others spoke helpfully, and Elinor Barber and Harriet Fry sang. The group gave a vote of thanks to Palmer Lake hostesses for the dinner served in the basement.

* * * *

Pleasant Ridge Meeting, of Iowa Yearly Meeting, has concluded a week of special meetings on May 7 with Wendell and Bertelle Hansen as evangelists. A feature of the service was the appearance of Bertell's Bible birds, which were used to illustrate and emphasize the message. During the week several received special blessing, four of whom were children. The Hansens then went to Melbourne, Iowa, for a concert before giving further service in Illinois. Guy and Versa Harvey are pastors of Pleasant Ridge Meeting.

* * * *

Minneapolis, Minnesota, Meeting has received a number of new members, who participated in an eight-week course on the history and beliefs of Friends, conducted by the pastor, Richard P. Newby. A series of "Family Night" programs were started on May 12. These services are to be times of Christian fellowship with speakers or other programs arranged to enrich hearts and minds of members and friends. Plans have been formulated for the "Friends Sunday Evening Hour," in which there will be classes for adults and young people, and special speakers. A social hour with planned recreation has been arranged. William Reagan of Richmond, Indiana, will be the leader of the National Teaching Mission, November 2-9. Richard Newby has recently been elected to serve as a member on the Board of Directors of the Minneapolis Church Federation. He is also active as an adult adviser on the United Christian Young Council of Minneapolis.

* * * *

Wabash, Indiana — A mothers and daughters banquet was held May 21, with one hundred and fifty in attendance. An interesting program was provided by The Quaker Club, children of the Meeting who are in the fifth, sixth, seventh, and eighth grades, and their sponsors, Helen Brown, Betty Ann Stanley, and Lucile Faust. Children participating were Cordelia Wolfrum, Phyllis Peebles, Phyllis Faust, Joan Benson, Janet Stouffer, Bette Jo Stouffer, Lawrence Porter, Roger Faust, Norman Brown, Sheldon Bricker, Carl Brown, Jr. This group meets every Sunday evening at 6:15.

## ..Correspondence..

### COMMENDS SUNDAY SCHOOL HELPS

Editor, THE AMERICAN FRIEND:

I felt I must write to you to say how much we appreciate the improvement in the Penn Quaker Quarterlies this past year and especially the *Penn Teacher*. I am teaching the college young people's class here in Sunday School, and of course I read all comments I can get hold of from all sources.

On first thought at the beginning of this quarter's lessons on the Minor Prophets, I wondered if I could make the lessons keenly interesting and helpful to wide-awake young people, especially in applying them to present-day needs. There was no need, however, of any hesitancy on that score.

I was specially struck with the clear-cut way in which Hiram H. Hilty handled his subject, "Lesson for Us," in the lesson of April 30. I feel that this was so fine that Friends all over America should profit by it.

ALTA N. HOYT

Kansas Yearly Meeting
Wichita, Kansas

*See "Caution to Quakers" in this issue.*—Editor

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### TOP SOIL AND PEACE

Editor, THE AMERICAN FRIEND:

In answer to William Merton Scott in a recent issue, may I say respectfully, that I believe there is another angle which offers real hope for peace among the nations.

This angle is found in William Vogt's book, *The Road to Survival,* published by William Sloanes Associates. While the emphasis of the book is on the fact that fifty years more of our present waste of top soil in the world will bring the world to a state of starvation or at least "coolie standards," the corollary of that is that we *COULD* scare the world with that fact to the point where the world would cooperate in raising animals for manure and making compost to save the out-worn land. Russia is faced with starvation the same as we. We are in a dreadful condition. Mr. Vogt makes the point that the great civilizations of the earth fell, not because of wars, but because they had exhausted their top soil and could no longer support armies.

There is constructive material in this book. It can be used not just to put on the brakes against war, but to show the way to friendly cooperation.

Sincerely yours,
CHARLOTTE BRATE

1717 Elm Road
Lakeland, Florida

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### APPEAL FOR SANITY

Editor, THE AMERICAN FRIEND:

I am concerned for the sanity of our nation. As a people we seem to be going crazy over Communism. Everybody has to bark at Russia or his patriotism is questioned. When everybody gets to snapping at a potential enemy we are going to draw blood and war is just around the corner.

Since we are all influenced by national thinking, especially propaganda, I am concerned for the sanity of the Society of Friends for, it seems to me, we are being propagandized into a national state of mind which approaches that of Germany before the war, or perhaps that in Russia today.

To keep our sanity there is a great truth which, to remember, is to weigh more accurately the things we both see and hear. We seldom see things as they are, but as our pride, our vanity, our ambitions, our fears dictate. "Remember the Maine"? "The sinking of the Lusitania"? "The 'sneak' attack upon Pearl Harbor"? "The cold war against Russia"?

If, every time we hear some phase of this cold war against Russia, we could remember this truth, it might help us to pray, "Send out *Thy* light, and *Thy* truth, O God; let them lead us, and bring us where Thou would'st have us; at the feet of Him who said through His Apostle, 'Be not overcome with evil, but overcome evil with good'."

Many other words He said which will help us to prevent the malice of men, or the misunderstandings of men, or the fears of men, from driving things to excess or to some irrevocable event.

Surely, God will have a much easier time in saving us if we would temper our judgments by some remembrance of our past failures to see things as they really were.

Yours for a little more horse sense which, in the days before tractors, was being interpreted as "stable" judgment.

WILBUR KAMP

Farmington Meeting
Macedon, New York

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My country, right or wrong: where right, keep her right; where wrong, set her right. — *Attributed to the late George Norris of Nebraska.*

### WHITE'S MANUAL LABOR INSTITUTE CENTENNIAL

A hundred years ago Josiah White made known to Indiana Yearly Meeting his vision for helping children. White's Institute is preparing a Centennial Celebration. A short pageant will be given at Indiana Yearly Meeting on Wednesday evening, August 23. The really important celebration will be on the White's Institute campus the last of August, when all the children will be in an historical pageant. Many former students will be present. All members of Indiana Yearly Meeting and their friends are invited. The exact date will be announced later.

The parsonage on the campus for the new resident spiritual leader of White's Institute is nearing completion. Several Meetings are sending a contribution each month. It is felt that each Meeting in Indiana Yearly Meeting will want to have a part in paying for the parsonage and for the salary of the leader, whom the children are eagerly awaiting. It is hoped that concerned Friends will see that this is brought before their Meetings.

The Girl's Chorus of the Institute at Wabash, Indiana, presented a concert in the Winchester Friends Church on Sunday afternoon, May 21. The Chorus is directed by Mrs. Geraldine Black. After the concert the girls were entertained at a supper given in their honor at the church. Meetings wishing to know more about White's Institute, a community of deserving children, will profit by having a group come for a program. Such meetings can be arranged by writing White's Institute Office of Information, R. R. 5, Wabash, Indiana.

### BIRTHS

COVERT — To Quentin K. and Mary Janet Covert a daughter, Carol Susan, on May 20, in Indianapolis, Indiana.

HAWKINS — To Everett and Phyllis Hawkins a son, Michael Ray, in April at Wabash, Indiana.

WHITAKER — To Truman and Justine Whitaker a son, Timothy Truman, on June 4, at Poughkeepsie, New York.

### MARRIAGES

BIEHL-STOUFFER—Martha Jane Stouffer, daughter of Everett and Cora Stouffer, of Wabash Meeting, to Eldon Edwin Biehl at the Wabash Friends parsonage on June 11, with Francis Clark Brown, pastor, reading a double ring service.

METZGER-STOUFFER — Margaret Stouffer, daughter of Carl and Esther Stouffer, members of Wabash, Indiana, Friends Meeting, to Harold C. Metzger on May 7, at Wabash Friends Church, with Francis Clark Brown, pastor, officiating.

MILLER-GOOD—Ida Mae Good, a member of First Friends Church, Indianapolis, Indiana, to John C. Miller, a member of Plainfield Meeting, were united in marriage at First Friends Church on May 6, with Herbert Huffman officiating.

STANLEY-DALE — Rachel Dale, daughter of William and Edith Dale, members of Wabash, Indiana, Meeting, to Glenn Stanley on February 12, at Wabash Friends Church, with Francis Clark Brown, pastor, officiating.

## DEATHS

COMPTON—Nona V. Coffin Compton, aged sixty-four years, suddenly on February 16, at Indianapolis, Indiana. She was a native of Winchester, Indiana. She was a member of First Friends Church of Indianapolis. Her first husband, Joseph H. Coffin, preceded her in death. She is survived by her second husband, C. E. Compton. Other survivors are two sons, Joseph J. and William H. Coffin, and four grandchildren. Herbert Huffman, the pastor, officiated at the services.

COX—Linton A. Cox on February 22, at Indianapolis, Indiana. He was for many years a valued member of First Friends Church in Indianapolis. Survivors are his children, Mrs. Charles Crowell, Mrs. Lyman Whitaker, Thomas H., Addison H., William E., and Frank H. Cox. Herbert Huffman, pastor, was in charge of services.

HAWORTH—Bernice and her daughter, Mary Evalyn, of Indianapolis, fatally injured in an automobile accident, died on April 29 and May 1 respectively. Bernice Haworth was a faithful and useful member of First Friends Church. Survivors are the husband and father, Levi Gurney Haworth, and the son and brother, Richard Reece Haworth. Herbert Huffman, pastor, was in charge of the service which was held on May 3.

HAWORTH—Dillon Haworth on April 25, at Whittier, California. He was born at Plainfield, Indiana, in 1872. He was united in marriage with Lydia Readnour, and to this union were born a daughter and son, Opal and Leslie Haworth. After the death of Lydia Haworth, he married Lillian Hall, and to this union a son, Robert Haworth, was born. In 1917, they went to Whittier to live. Besides the wife, the daughter, Opal Reynolds of El Centro, California, survives, as do the two sons, Leslie of Long Beach and Robert of La Habra; and a sister, Gertrude Thorpe of Georgetown, Illinois.


## SECRETARIAL OPPORTUNITY

Part-time secretary for State College Friends Meeting. Opportunity to combine graduate study with Meeting duties. Write John H. Ferguson, 555 W. Ridge Avenue, State College, Pa.

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**ANDERSON, INDIANA**
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

**BERKELEY, CALIFORNIA**
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

**BROOKLYN, NEW YORK**
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**CAMBRIDGE, MASSACHUSETTS**
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

**CHICAGO, ILLINOIS**
Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

**CINCINNATI, OHIO**
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

**CITRUS HEIGHTS, CALIFORNIA**
Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

**DENVER, COLORADO**
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

**DES MOINES, IOWA**
First Friends, East 13th and Lyon Streets, unprogrammed Worship 8:30 a.m., Church School 9:45 a.m., Meeting for Worship 11:00 a.m. Herbert D. Pettengill, Jr., minister, Phone 6-5735.

**DETROIT, MICHIGAN**
First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

**GREENSBORO, NORTH CAROLINA**
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

**HARTFORD, CONNECTICUT**
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

**HIGH POINT, NORTH CAROLINA**
Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

**INDIANAPOLIS, INDIANA**

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

**KANSAS CITY, MISSOURI**

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

**LONG BEACH, CALIFORNIA**

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a. m.; Evening Service, 7:30 p. m.; Prayer Meeting, Wednesday 7:30 p. m.

**LOS ANGELES, CALIFORNIA**

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

**MEMPHIS, TENNESSEE**

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullouch, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

**MINNEAPOLIS, MINNESOTA**

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

**MUNCIE, INDIANA**

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

**NEW BEDFORD, MASSACHUSETTS**

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

**NEWBERG, OREGON**

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

**NEW YORK, N. Y.**

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

**OBERLIN, OHIO**

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

**PASADENA, CALIFORNIA**

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

**PITTSBURGH, PENNSYLVANIA**

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

**PORTLAND, OREGON**

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

**SCARSDALE, NEW YORK**

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

**SEATTLE, WASHINGTON**

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

**WASHINGTON, DISTRICT OF COLUMBIA**

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

**WHITTIER, CALIFORNIA**

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

**WICHITA, KANSAS**

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.


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